PATHWAY TO GOD

आत्मा वा अरे द्रष्टव्यः

A Quarterly Journal
of Spiritual Life

ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

Vol. XXII January 1988 No. 2

PRAYER

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥

श्वेताश्वतर उपनिषद

God is one,
He is hidden in all beings.
He is omni – present.
He is the inner self of all beings.
He is the overseer of our actions.
He is the support of all beings.
He is the witness.
He is the Knower.
He is absolute.
He is beyond all qualities.

——

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Editor : **Prof. B. R. Modak,** *M. A , Ph D.*

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CONTENTS

Prayer i

Editorial iii

1. Poetical Religion
   Swami Nirmalananda 1

2. Dr. R. D. Ranade and
   Rational Mysticism
   Dr. S. G. Nigal 31

3. Nimbal Today : Thoughts and Experiences
   Prof, Y. D. Bhave 39

4. Śivayoga According to Śivayogapradīpikā
   Dr. (Kum.) N. V. Koppal 46

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Editorial

असतो मा सद्गमय :
तमसो मा ज्योतिर्गमय :
मृत्योर्मा अमृतं गमय ।

Lead me from the evil to the good.

Let not evil thoughts enter my mind.
Let only good thoughts enter my mind.
Let not evil words come out of my mouth,
Let only good words come out of my mouth.
Let me not do evil actions.
Let me do only good actions.

Lead me from darkness to light.

Let there be no ignorance or misunderstanding.
Let there be only the true knowledge in my mind.

Lead me from death to immartality.

Let there be more and more Sādhanā.
Thus there will be God-realization.
That will release me from the clutches of death.

This is the Upanishadic prayer.

May the New Year 1988 bring prosperity
and happiness to all.

———

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POETICAL RELIGION

—Swami Nirmalananda

The true meditation is the no-meditation. It is a state of being perfectly simple and natural, the original state of the mind in which one finds one's own perfection. This highest form of meditation known in India as Dhyan, became Ch'an in China and Zen in Japan. It started with Buddha himself when he, holding a flower in his hand looked at it in silence and smiled. When a disciple sitting infront of him at once smiled, the first transmission of Enlightenment took place without words or scriptures. It is significant that Zen makes us smile or laugh because of the sheer joy we feel within. Look at the images of Buddha with his smiling face which serves as his sermon and his seal of guarantee that man's ultimate goal is Happiness and that it can be found.

In China, Ch'an having found a kindered spirit in Taoism. underwent further changes. However, its final development took place when Zen came to Japan. Thus Zen can be said to be the most precious gift of India, China and Japan to the world. When men have been searching desperately to find a way out of the vast forest of human knowledge, mental slavery, intellectual suffocation, arrogance and domination, Zen with its deeply spiritual and amazingly simple way of looking at life comes as a refreshing breeze of Freedom and Happiness. Today Zen is a power to be reckoned with. As long as the world lives, Zen will continue to be a source of inspiration and fascination for all those who value truth, Freedom, Peace and Happiness in life.

Zen is the religious poetry of life, the finest flower that ever bloomed on the world's horizon. Zen is not a religion,

but the religionless religion, a way of life. Zen has no belief to cling to, no dogmas to be believed in, no rituals to be performed, no God to be worshipped or propitiated and no mediator between God and man. It is more psychological than philosophical. Zen is not a philosophy. Except for the scholars, pundits and intellectuals for their hearted arguements and intellectual entertainments, who else needs the hair-splitting philosophies created by the human mind ? People are burdened with all sorts of problems in life In fact, they are the problems of the mind Zen shows the way to be free from them. In other words, Zen is iooking into the heart of things. Religion is poetry, poetry is religion. A religious life is a poetical life Wherever there is beauty, there is poetry. Anything good is a living poem. A happy life is a poetical life.

See this Haiku of Basho, the famous Japanese poet :

" Oh, how glorious !
The young leaves, the green lives
Glittering in the sunshine ! "

Life, like the running brook, flows on. Like the flowing stream, life is always fresh and purifying. A dirty drop of water, by mingling with the running stream, instantly gets purified. To have Zen is to live in accord with Life so that we may loose the false notion of our separateness and realize our wholeness and harmony. A famous hymn of the Hindus proclaims :

" That which is there is whole,
That which is here is whole,
when the whole is taken from the whole,
The whole remains as the whole. "

All life is one, One in All and All in One. We and everything else are already whole and complete. Buddha says :

" All are enlightened as rhey are. "

Buddha saw infinity in the limitless Void in which we live, move and have our being. All is Void, the formlessness in form and the form in the formless, everything in nothing and nothing in everything. The ultimate Emptiness is the ultimate Fullness. To have nothing is to have everything. He who has nothing is frightened at nothing ! If all is nothing, nothing can separate us from anything. A Zen Master stopped teaching his monks, but asked them to meditate in silence. When asked why he stopped his sermons, his only reply was :

" I am nothing, I know nothing. Therefore, I
teach nothing, for there is absolutely nothing, "

Zen looks at everything with an equal mind. God loves all alike. See these lines of Emerson :

" There is no great or small
To the soul who maketh all "

A Chinese Master says :

"When a wise man looks into the empty space, he does not see small things as too small nor big things as too big. The small is not small when its extensions are seen, the big is not big when its boundaries are forgotten."

True prayer is union with God and true love is the unifying principle, when everything is loved alike. Coleridge says :

" He prayeth best who loveth best,
The things both great and small,
For the good God who loveth us
He made and loveth all. "

From the transcendental stand-point of Dhyana or Zen, we are unborn and undying. We never came and, therefore, we will never go. In the **Mandukya Upanisad and Karika** of the Hinus we read :

" There was never born either the mind or the objects perceived by the mind Those who perceive such

births may as well try to perceive the footprints of the birds in the sky. "

Both appearance and disappearance are false, as they are only the transitory changes on the surface. The Life or Zen is always present in the Present. We are already whole and complete. Zen welcomes anyone belonging to any religion or no religion, even the agnostic and the atheist, and says : " Walk in and explore in yourselves the possibilties of finding your freedom and Happiness." The intellectual knowledge of Zen is only the beginning. Without Enlighten ment, there can be no Zen or Dhyan. The true Dhyan is not for the attainment of Enlightenment, but abiding in a state of Enlightenment.

The silent smile of Buddha and of those who live by Zen is contagious. When the heart is full of joy, it is reflected on the face. To smile is to show our innate love and respect to another. Yet it is often the mask, worn by the people, which smiles and laughs, not the heart within. All religions want their followers to become pious, solemn-looking and serious-minded. But Zen wants us to smile and laugh, to sing and rejoice in the heart.

There is a sense of humour in Zen, as in poetry and in the sayings of the wise. When two monks were found in arguements whether the flag was moving or the wind, the Zen master comes and says :

" It is neither the flag nor the wind, but your mind is moving. "

Christ, while agreeing with the Jewish law that the adultress brought before Him should be stoned to death, immediately adds :

" But he who has committed no sin should cast the first stone, "

who are we to cast aspersions on others ? Thoreau, while on death bed, when asked whether, he had made his peace with God, replied : " I have never quarrelled with him. "

What is the most dominant instict in man ? Freud says that it is sex. Perhaps he is right. Nature, mainly for the multiplication of the species, has created desire and attraction towards the opposite sex and pleasure in the sex-act. Don't we find in every day life a young man or woman trying to attract a woman or man by looking nice, pretty and admirable ? See these lines of Coventry Patmore :

" A female vanity
Such as a bride, viewing her mirror'd charms,
Feels when she sighs : "All these are for his arms "

Equally good are these paradoxical lines of John Donne using sexual analogy :

" Except you enthrall me, never shall be free
Nor ever chaste, except you ravish me. "

Both man and woman are complementary and made for each other. A man without a woman or a woman without a man is incomplete. As a figure of speech, the lines of Patmore and Donne would mean that the woman whom the man loves is his own soul and that the man is God himself. Viewed from this angle, sex looks something desirable and divine. It is also a fact that the man--woman relationship is conductive to each one's peace, happiness and harmony in life. One of the names for woman in Sanskrit is **,Hladini-** (the giver of jcy and comfort). Woman is the embodiment of love, feelings and tenderness and she is the ever-blooming flower of man's life. There is a saying in Sanskrit :

" Gods are pleased where women are honoured. "

All these are, no doubt, true. But in actual life, especially in this modern world, what we often find is man

trying to make use woman and woman trying to make all sorts of demands on man. When this game is played more often, suspicion creeps in and the sweet relationship goes sour and the very love is turned into hate and anger. Yet if is good to remember that both the masculine mind and the feminine heart are latent in every person. When properly blended in the right proportion, their union brings the instantaneous joy and the ever-renewed fulfillment Those who experience this unending bliss, through they may be alone. can never feel lonely

The usual tendency of the mass-media to sell more sex and romance for making money by cleverly exploiting the weakness of the masses, as if sex is the be all and the end all of life, becomes something vulgar and undesirable. Even when the people are shown in the dream-world of film and TV all the glamour and glitter, love and romance, what is often kept hidden from them is the harsh facr that all these kinds of exhibitionism are responsible for the increasing crimes, broken homes, illegal abortions, illegitimate children, unwed motherhood, exploitation of women and, above all, the growing sorrow and suffering which we find everywhere in these days just beneath the glittering surface.

In the sexual union the pleasure may be deeply satisfying, Yet how long does it last ? On the other hand, the spiritual orgasm derived during the spiritual union, the lingering joy remains. Whereas the mind and the sense organs play a dominant role in sex, they have no function during the spiritual union. Moreover, pleasure is often mixed with or ends up in pain. Pleasure mixed with pain is only pain, as honey mixed with poison is only poison. Any pleasure dependent on an object or a person, however desirable or necessary, cannot be the true Happiness. Further, in desire and dependency there is no freedom. Another factor is that after a certain stage in life, both man and woman are simply incapable or unwilling for sex. In

the light of what is stated above, it is clear that the never ending felicity surging forth from the spiritual union is to be sought and found in oneself by oneself, as it is readily available.

The poetical religion has very little to do with the so-called religious life of going to the church or temple or belonging to a particular sect or religion and performing certain rituals and ceremonies. Somewhere Thoreau says :

"I see the infidels and skeptics have formed themselves into churches, and weekly gather together at the ringing of a bell."

By this he meant that it is often the irreligious who go to the churches and temples. Yet the poetical religion has a lot to do with the mind of man. The mind of man is the mirror, of the Universe because man is the measure of all things. Milton says :

"The mind is its own place, and in itself,
Can make a heaven of hell, a hell of heaven."

Indeed it is the mind that makes life a hell for many. In the famous **Diamond Sutra** we read :

"Awaken the mind without fixing it anywhere."

When our thoughts rest on any object, we go astray from the Real. When thoughts have no resting-place in the mind, we are in our original state of perfection. Remember these words of Christ :

"Be ye perfect as my Father in Heaven is perfect."

Christ further says :

"The foxes have holes, the birds have their nests,
but the Son of Man has no place to lay His head."

A Zen Master says :

"When the mind is nowhere, God is everywhere."

About this state, Darrell Miya, a Japanese American,

describes his own experience in his own way :

"Beingness or awareness is still what it is. It has neither moved forward or backward nor up nor down. It simply eternally is. To remain in this eternal awareness is to experience the Timeless and one sees clearly that all else is merely the play of the mind. Awareness of awareness is Freedom. When awareness becomes aware of something and attached, then we become captives, trapped in the "Leela" or play of God."

See these words of Sri Ramakrishna :

"Dwell 0 mind within yourself
Enter no other home,
If you but seek there, you will find
All you are seeking, for
God, the true philosopher's stone (the stone turns any metal into gold)
Who answers every prayer
Lies hidden deep within your heart,
The richest gem of all."

The mind should not be allowed to grow old and senile, but should be kept in healthy and youthful condition. The trouble with the aged is that they have lost the youth in them and the trouble with the grown up is that they have no inner maturity. Shakespeare says :

"Ripeness is all."

It is this ripeness and mental maturity that brings about the Awakening. Many, as we see all over the world, though they look fat, smart, tall and well-dressed and though they know each and every happening taken place in every corner of the world as given in the daily newspaper, are with an infantile mind. While the intellectuals are a bore, this type of people are a disgust. Though they know so many things, they do not know themselves. In other

words, they do not know what is precisely happening at this very moment. If a rich man cannot enter the Kingdom of Heaven, certainly a fool cannot also enter.

To the truly religious, everything looks poetical. When the birds sing, they hear it as God singing in them; they listen to sermon in the stone and in the running brook and when they see the plants and flowers dancing in the breeeze, their heart and mind start dancing with them. In the same manner, to the poetical mind, everything is religious, every action has a sacramental value. To the pure, everything is pure, to the holy, everything looks holy. Going to the toilet is as holy as going to the temple. Watching the birds and animals, plants growing and blooming, a little baby in its mother's arms, little children in their innocent playful nature — everything is a pure delight to the poetical-minded. There is nothing vulgar in their eyes. In nature we find no vulgarities which exist only in the minds of man.

Zen gives importance only to the mind, not the individual mind which should be transcended if we want to rise above pleasure and pain, happiness and misery. Zen would call it Buddha-Mind, the Christians may call it Christ-Mind. In the Bible we read :

"Let your mind also be that was in Christ Jesus."

How we look at things and happenings is more important than what we look at When we see everything through God's eyes, everywhere is seen His Presence, Peace, Precision and Perfection. See these memorable lines of Browning :

"God's in his heaven
All's right with the world."

The movement one realises that there is nothing wrong with this world and that there is no need to correct anything, a fundamental transformation has already taken place in him

God's world is never mismanaged by Him. The world is not in need of physicians and specialists to cure its sickness. The real sickness is of the human mind and it has, therefore, to be cured first before we try to tackle the problems of the world. Buddha is said to be Physician of the mind

The one who created the world knows how to look after it. God always performs His duty well. It is, therefore, His lookout to care for everything He has created. Even the greatest scientist is not able to make a small potato. We in our selfish, ignorant ways have created all sorts of problems in the world. Again in our ignorant way, when we try to solve them, as a result of actions and reactions, thousands of other problems crop up. The Bible says :

"The wisdom of man is foolishness in the eyes of God."

Frankly, it would do immense good for the world, humanity and for all creatures, if we do not cause more sorrow and suffering for ourselves and for others by our egoistical actions, unwanted interference or by our meddling with the Law of life. A Supreme Power or Intelligence is always at work. There is a supernatural order in the Universe in which everything coalesces. The mind was not created by a man-made mechanical power. Let us see the hand of the Unseen everywhere and in everything. Mrs. Browning writes :

"Earth's crammed with heaven
And every common bush afire with God,
"But only he who sees takes off his shoes."

Yet many having eyes, still do not see the Heaven, having ears they still do not hear its still voice. Also listen to these famous lines of Pope :

"All are but parts of one stupendous whole
Whose body Nature is, and God the soul."

To the religious mind everything is divine, everyday is a good day and each moment is the best moment. An

essential role of the religious life is to have respect and reverence for all forms of life. By giving this profound respect and reverence, one receives a hundredfold in return. St. Francis says :

"It is by giving that one receives",

The motive and the attitude of the mind with which we do everything equally count. The Chinese poet, Hakurakuten makes this point clear :

"As I wandered round the lake and gazed at the fishes gliding to and fro,

I came across some boys fishing in a boat.
Both they and I loved the fish—but our state of mind was different,

I had come to feed the fish, they to catch them."
While one man's mind makes him do good, another's mind makes him do bad. See these of a Chinese poet :

"The water a cow drinks is turned into milk
The water a snake drinks is turned into poison."

Nothing is good or bad, but, as Shakespeare says:
"thinking makes it so."

To the pure everything looks pure. The world is like a looking glass : If we frown at it, our own image will frown at us in return If we smile at it, our own image will smile back at us. When the Way is not found, man gropes in darkness. Whatever he does, he does in the wrong manner. A confused mind cannot have clarity. A distorted mind will have distorted notions. Man is the cause of his own sorrow. Nothing can do us damage except ourselves. Emerson says :

"Nothing can bring you peace, but yourself."

Coventry Patmore confirms it ;

" Resolve to be thyself, and know that he,
Who finds himself, loses his misery. "

We must be firm in our resolves to discover our true Self, the Mind, the Buddha-Mind or the Christ-Mind, but not the mind which we always carry with us by projecting all sorts of thoughts all the time. Everything is God's gift to us: He comes to us in the form of everything. To whom much is given, more is demanded from. We must give ourselves wholly, completely and entirely while doing everything in our daily life, without keeping even a trace of the self with us. The doer must vanish with the deed so that we may not have any cause for regret. Confucius says :

" In all things the Superior Man does his utmost. "

Nature is all. She is boundless and bountiful. Look at this vast and wonderful Universe where everything works with the nlock-like precision and exactitude ! We are seized with a sense of wonder and profound feelings for all. When our mind and heart dissolve completely and blend thoroughly with the Universe around us, life has a different quality. Deep emotions take us to the Presence and a surge of total passion with all our being seems to touch everything with our heart. The very sight of Nature makes us speechless and spellbound or breathless with adoration, as Wordsworth expressed. If Nature does not invoke this sort of feelings, emotions and passions. in us, we are insensitive to life and its beauty. Such people are dead, though living. Beauty is everywhere and in everything, always dancing and rejoicing. To see and feel this is enough to fill our heart and mind with a sense of mystery and wonder. We feel like carrying with emotion when we understand the truth of what Wordsworth says :

" All that we behold is full of blessings. "

In Zen the love of rituals is replaced by the love of nature. Nature always speaks to us in the universal language. She is always around us and expresses herself

in different ways in different things. Nature is like woman: She will always behave as our most loving play-mate and companion if we know how to feel, love and respect her. Thoreu says :

" All Nature is my bride. "

This means loving her and being loved by her. We are here as Wordsworth says :

" To feel and measure all the excellence of things. "

When we do not alienate ourselves from Nature, we are able to see her as the poet himself says :

" Nature with equal mind
Sees all her sons at play. "

Love alone can unite us with all things and beings. It is the tie that binds everything together. It is only when we love Nature that we are able to learn from her much more than we learn from books. Therefore, the poet asks us :

" Let Nature be your teacher. "

To make the point more clear, he tells us :

" One impulse from a vernal wood
May teach you more of man,
of moral evil and of good
Than all the Sages can. "

Wonderful ! Because it is so true. Let us not harm or destroy this Nature from whom we all have come, who ministers to all our needs, who nourishes and cares for us all the time and to whom we have to return finally at the destined hour. Our physical death is inescapable and unavoidable and if we prepare ourselves now by dying to our false self and by settling our accounts with everything and everyone, we shall be able to leave this world like a ripe leaf falling to the ground when the final call comes at the end. Geothe writes :

" The effort of religion is to adjust us to the inevitable. "

Let us not forget that our life is closely linked to Nature who is all in all for us. We need to look at her as a baby looks at the world without thoughts, resistance or division of the mind. We all need this child-like heart and simplicity of the mind. Mencius says :

" The great man is he who does not lose his child-like heart. "

See how Wordsworth raises the status of the ordinary light co·tage-fire to that of the sacred fire which the Hindus during their ceremonies :

" To sit without emotion, hope or aim
In the loved presence of my cottage-fire,
And listen to the flapping of the flame
Or kettle whispering its faint undersong. "

Yes, without hope or aim so that we may be in a state of hopelessness to tarry in aimlessness. This is the highest form of Zen meditation, not sitting cross-legged and fixing the mind on the mental image of a god. It is impossible even for the so-called educated to understand and appreciate this sort of poetry of every day life. Their very intellect prevents them from awakening their mind without fixing it anywhere, as Buddha taught.

We do not see what is always present before us. The mind wants to escape into an imaginary world of its creation or into an imaginary god who sits somewhere in their imaginary heaven. Buddha says :

" Samsara is Nirvana "

Hakuin, the Zen Master, says :

" This very earth is the Lotus Land of Purity. "

It means that this very world, when seen through the eye of Enlightenment, is heaven. We are already perfect, as we are now.

Like the Sages, the true poets are religious. The words of Wisdom are seen in their sayings. See the following from Milton :

" to know
That which before us lies in daily life
Is the prime Wisdom. "

We do not see the God who stands right before us, but only the devil who is behind us. To see God everywhere and in everything is Wisdom. We must be like the flowing water always to its source, like the changing moon which is always in Heaven. That is what a Japanese poet says in the following line :

" Water flows, but back into the ocean,
The moon sinks, but is ever in Heaven. "

True love is a unifying force. When we love with all our being, we do not speak of it. When the heart is full, we prefer to remain silent. Wordlessness is a virtue. Wisdom says : Waste no words. Too much of speaking and talking lead one astray from the Real, See what Laotse, the Master of Wisdom, has to say :

" He who knows does not speak
He who speaks does not know. "

Most people think that their loving another person or God is the true love. By pouring out their feelings of love towards God, they think that God is pleased. Our loving one, hating another and showing more love to God is only the human love in which there is the picking and choosing habit of the mind. In this sort of love there is no fulfilment. We do not have to love God, let God love us. We read in the Dhammapada :

" Love not anything,
Hate and envy arise from this same love.
He who loves nothing hates nothing,
Is free from all evil bonds. "

This form of love is not my love or your love, but the Love that springs from our perfect relationship with all. True relationship is no relationship. Laotse expressed it well :

> ' When the Way was not followed, arose goodness and virtue. "

So he asks us :

> " Get rid of goodness, discard virtue
> The world will then benefit a hundredfold. "

When reward and punishment were introduced, the natural simplicity of the mind and the inherent goodness of people were distorted, as they pretended to be good and virtuous for getting the reward and avoiding the punishment Like the sunlight that shines both on the good and the bad, like the flower that does not withhold its fragrence, Love should equally flow through the heart towards one and all. The compassion of Buddha and the Love of Christ stand for the equanimity of the mind where everything is seen with equal vision. When the mind has the picking and tha choosing babit, when it is after a particular thing, it has to live in fear. The Bible says :

> " Perfect love is casteth out fear "

The true love is renunciation of the self, See these lines of the poet, Bhartrihari of India :

> " In enjoyment there is the fear of disease, in social position the fear of falling off, in wealth the fear of kings, in honour the fear of humiliation, in power the fear ot enemies, in beauty the fear of old age, in scriptual knowledge the fear of those who may win in deaāte, in virtue the fear of back-biters, even in body is the fear of death. All things in the world are attended with fear. In renunciation alone there is fearlessness. ".

Our likes and dislikes, performances and prejudices, like the concave and the convex lenses, distort the sameness of

vision, the evenness of the mind which is so very essential to see things as they are., not as we want. The sameness of vision is **Samadhi** (merging the mind in Peace). Unless the mind is merged in the limitless Silence, in choiseless awareness, it is impossible to have the sameness of vision. Zen says :

> " The Way is not difficult, but you must avoid choosings. "

Let the kingdom of my mind go and let the Kingdom of the mind reign where everything remains bathed in Love, in the living waters of life. It is this Love that brings infinite riches and infinite beauty in life. We all need this sort of living and loving, loving and living in this world. Love alone can cure the sickness of the world, not the dogmas, beliefs and idiologies which men blindly cling to. God has no idiologies,dogmas and beliefs In all situations the test is whether we have genuine love for all and whether we are able to touch another with our Heart.

Christ says :

> " Blessed are the poor in spirit. "

This spiritual poverty is the death of the mind and the self. Christ in paradoxical words tells us :

> " He that findeth his life shall lose it and
> he that loseth his life by My sake shall find it. "

Laotse confirms it :

> " He that studies gains something everyday.
> He who follows the way loses something everyday. "

If we do not know how to die, we do not know how to live, for death is the gateway of life. Surely, we must have a rational mind so rhat we may not fall into fanaticism and

superstition. Yet religion begins where reason ends. Tennyson says :

" There's not to reason why,
There's but to do and die. "

This seemingly negative state has its greatest usefulness See what Laotse has to say :

" Clay is moulded into a vessel. But the empty space in it is the useful part. So we see the existence and the use of things has its basis in non-existence. "

In death alone the life can be found. Man's extremity is God's opportunity. When the death is experienced, the extreme point of egolessness is reached, the eternal life is attained. It is this death of the self and abiding in the Self that Kabir, the greatest mystic of India, meant when he said :

" With desire dead,
Thoughts destroyed,
Indifference to the world,
He who needs nothing,
Is the king of kings. "

The self is the root cause of all our sorrows and problems. See what Tenko Nishida, a great Master of Japan has to say:

" Death solves all problems. If you have any problem, assuredly it is because you have not died completely."

St. Francis says :

" It is by dying that one finds the eternal Life. "

Dying to everything which we know brings freedom from the known. When we empty out ourselves, God fills us. Only an empty cup can be filled, not a full cup. Yet this sort of death does not come without intense suffering. Suffering is the badge of life. It is the lot of most of us in this world. Buddha said :

" Life is suffering. "

Not that there is suffering in life, but the life itself is suffering. Christ says :

" In this world, ye shall have tribulations. "

We read in the Bible that Christ

" was a man of sorrows and ecquainted with grief. "

Think of Buddha's relentless struggles, physical and mental anguish for years before his Enlightenment. We must understand that nothing is given for nothing. All great souls had to wander in the valley of despair. Anyone who has gone through this hell of inner conflict, torture and torment knows what suffering is. Without this intense suffering, the inner struggle, the spiritual unfoldment is almost impossible. Think of Christ's inner anguish in the Garden of Gethsemane, the torture which He had to undergo while carrying the Cross and finally the pain and agony which He suffered on the Cross. It is suffering that drives man to the Truth, to seek the Truth. Christ cries with grief :

" My God, my God, why hast Thou forsaken me ?

Again He cries out :

" My soul is weary unto death. "

He had already gone beyond the limits of endurance, to the state of utter despa r, despondency and hopelessness. Christ is still suffering with us and we are also suffering with Him. He shares with us our grief and pain in life. He died not once, but dies daily, each moment in us. Finally He says on the Cross :

" Father, into Thy hand I commend my spirit. "

Without this suffering and death of the self, there can be no Enlightenment, Resurrection, Salvation or Freedom. Let there be no doubt on this. The fire of suffering and the flame of discontent should never be put out by seeking

the easy forms of self satisfaction which smother them. Both escape from suffering and resistance to sorrow should be avoided. J. Krishnamoorthy says :

" Resistance to sorrow is a barrier to happiness. "

When a bird walks on the ground it carries its wings, but when it flies in the air, the wings carry the bird. Similarly, Christ first carries the Cross later the Cross carries Christ. The message is loud and clear : If suffering is endured with patience to its maximum extent without trying the easy ways of escape from it, there is Redemption and Resurrection.

Go and look all over the world. People live as in prison-houses with their grinding toil and drudgery of work. Everywhere people are weighed down by sorrow and problems. Everyone has to bear one's cross in life. Wherever we turn, we find this sad and inescapable fact of life. Look at these lines of William Blake :

" I wander through each charter'd street
Near where the charter'd Thames does flow,
And mark in every face I meet,
Marks of weakness, marks of woe. "

Face is the index of the mind. When we deeply think of our problems, we find that the mind of man is the maker of misery. People are prisoners of their own mind. Irrespective of their race, religion and belief, people are in bondage. Blake confirms this fact :

" In every cry of every Man,
In every infant's cry of fear,
In every voice in every ban,
The mind-forg'd manacles I hear. "

Though one may derive certain pleaseres from erotic poems, in melancholy melodies there is lasting Joy and deeper

satisfaction. This is confirmed by the poet when he says :

" Our sweetest songs are those
That sing of saddest thoughts. "

Look behind the glamour and glitter of the modern world. We shall be able to see these mind-forged manacles. All religions, dogmas, ideologies and beliefs have kept the minds of people conditioned in a particular way The mind-conditioning factors of religions and the mind-manipulative methods of the mass-media and of the mass-entertainment keep the mass mind entrenched in bondage. All these are escapes from the harsh realities of life. These easy ways of escape from sorrow and seeking self-satisfaction. streangthen one's ego and they serve as drugs to dull the mind instead of making it subtle, sharp and sensitive.

Spiritual life alone teaches how to conquer the mind. Buddha says :

" Even if one conquered thousads of men in thousands of battles, he who conquers himself is the greatest conqueror. "

Christ tells us :

" I have overcome the world. "

To overcome the world of sorrow and to live in Joy and Freedom is the purpose of religion. What will make man free and happy ? Christ says it in a few words :

" The Truth shall make you free. "

Zen teaches how to live free here and now, in the living moment which is the only possession we have, the past being dead and the future being not yet born. Let us hear this from Blake who speaks with his mystical vision :

" He who bends to himself a Joy
Doth the winged life destroy;

But he who kisses the Joy as it flies
Lives in eternity's sunrise. "

Life and death are the two sides of the same coin. In dying is the living. In order to live in Joy and Freedom, this death-life or the life-death must take place in us at each moment. See these beautiful ones of Lovelace written in prison :

" Stone walls do not a prison make
Nor iron bars a cage
Minds innocent and quiet take
That for a hermitage. "

When one lives in the world of the spirit, where is the prison or the iron bars for him ? He continues :

" If I have freedom in my love
And is my soul am free,
Angel's alone that soar above
Enjoy such liberty. "

There must be freedom in love and love in freedom. Possessive love, conditional love, barter of love and demanding love are the negations of love.

Freedom and Happiness go together and they are the most cherished aspects of life. It is a state of the mind, the culmination of man's endeavour and fulfilment. Only when the mind is free from its bondage, man is able to live in Freedom and Happiness. The free and happy are perfectly harmless. Buddha says :

" As the bee collects nectar and departs without injuring the flower or its colour or its fragrance, so a Sage lives. "

The free want others to be free, but not by forcing his ideas of freedom on others. Buddha says :

" Truth should not be imposed but exposed. "

The disciple wants liberation. When the Zen Master puts him a counter-question : 'Who is binding you?', the disciple at once gets enlightened. The free und the happy want to be left alone and they also leave others alone. He who works for his self-redemption, freedom from the self, its desires and demands, exerts himself for the ultimate good. Man's ultimate ambition should be to go beyond all ambitions. In the Bhagavad Gita we read :

" He who works for self-redemtion
Shall never met with evil destiny. "

Socrates says the same :

" Think this certain, that to a good man no evil can happen either in life or in death. "

It is often the kind of thoughts which one harbours that makes one happy and another unhappy. Eno, the 6th Pattriarch of Zen says :

" A thought of folly— and one is an ordinary man,
A thought of Enlightenment— one is a Buddha. "

In Astavakra Gita we read :

" He who thinks himself to be free is already free !
He who thinks himself to be bound is already bound!"

The whole world is ruled by thoughts and opinions. The mind is governed by all sorts of thoughts. The world is too much with us all the time, especially the world of thoughts which is false and unreal. That is why Sri Sankarra says :

" Brahma satyam, Jagat mitya " (The Brahman is real and the world is unreal)

Only those who do not see the world of thoughts in their mind are free and happy.

The usual tendency of the intellect to judge, criticise and condemn comes from the self or the ego. What right have we to condemn others when each one is here not according to one's own choice and when each one acts from the level of one's understanding? What can our compulsion do? Christ tells the girl of easy virtue :

" Neither do I condemn thee. "

The yardstick with which we judge or measure others is too small and our judgement or measurement is sure to go wrong. That is why Christ asks us :

" Judge not, ye shall not be judged. "

When we look at everything from the transcendental vision of Zen, there is no judge in us. When there is no seer, in us, how can there be the seen ? Similarly, when there is no judge in us, we see no crime and the criminal. That is why the Sage Nagarjuna asks us :

" Like visions in a dream, so must we regard all things. "

Of this sublime state of absolute Nothingness or Pure Consciousness, Sri Sankara, the great Hindu teacher of the Wisdom of Non-duality sings in his **Nirvana shatkam** :

" There is no virtue or voice for me, no pleasure or pain for me, no incantations, no pilgrimage, no sacrifices, no sacrificial rites are there for me, I am neither the enjoyer nor the enjoyment. I am the Auspiciousness (Siva), Consciousness and Bliss. Verily I am the blissful form of the Auspiciousness (Siva). "

Zen wants us to be feee from the notions of the enjoyer, enjoyd and the enoyment when we come to the fourth state known in Sanskrit as 'Turya' which is best left in Silence. While briefly explaining this point, Darrell Miya puts it beautifully in psyschological and scientific terms :

" Science is discovering that matter is the same as energy or mind. The mathematical physicist states that space is a concept of the mind. If this is true, then the matter which exists in space must also be a concept of mind.

Then what is mind? Mind is the same as matter which means that mind too is a concept. If matter, mind and space are concepts then who is the conceiver ? Someone or something must be conceiving of this triad. The term 'Eternity Dimension' has been coined and used by some scientists in their acknowledgement of this fourth state. "

All are at different stages of evolution in life. Different medicines are required for different patients. Therefore, let people take to any path that suits to their interest and aptitude without anybody's forcing to follow a particular religion or ideology. Kalidasa, the great poet of India, says:

> " Though different paths have been pointed out by the different scriptures, they are like the tributaries of the Ganges flowing in different paths but ultimately merging in the sea. "

Blindly believing and following a leader, however great, will lead to disaster and division, as happened in Germany. Zen looks at the extremes, good and bad, the leader and his followers, the master and the servant, peace and war with the same Mind, with Compassion and also pity. Christ says :

> "Father, forgive them, for they know not what they do "

Each person is unique, an end in himself or herself. Therefore, an individual should not be used as a means to an end. See the profound wisdom of J. Krishnamurti's factual observation :

"By waving the flag of an ideal or ideology before the crowd, each and every leader collects a following for a new crusade. But in every crusade man fights man and in his very attempt to lessen the suffering he only increases it."

Moreover, when a religious or political leader converts the minds of people to a particular belief, ideal or ideology, however good and well-sounding, he is only conditioning their minds which prevents them seeing the Truth as it is.

Hero-worship is dangerous. Albert Einstein says with sage-like wisdom:

"I like that form of democracy where
everyone is respected, but no one idolised."

A free and enlightened man is always distinguished from the ways of the masses. See these words of Gampopa :

"To differ from the multitude in every thought
and action is the sign of a superior man."

The curse of the believers of religion and politics has been their compulsion to convert others to a particular creed or an ideology. The blind belief in anything degenerates into fanaticism and superstition. A believer is a dangerous person. It is in the name of belief in God or religion that believers all over the world have committed the worst crimes. Therefore, people should be left alone to work out their own destiny. If all try to make others more happy by changing their belief, no one will be happy in life It has been said that when a wise man tries to make a stupid man wise, he becomes more stupid than the stupid man. He who tries to convince others is still to be convinced. Compassion of the Heart should be our way, not the compulsion of the mind and belief of believers which they force on others. Moreover, if each one is behaving according to his mental make up and getting what he deserves, what can our compulsion do ?

The Heart is the core of our being. It is in the Heart the actionless action or 'inaction in action or action in inaction' as said in the Bhagavad Gita should be seen. Sri Ramana Maharshi speaks of the way one should abide in the Heart ;

"In the Heart's cavity the soul or **Brahman** as an ever-persisting 'I' shines in the form of the Self Into the heart enter thyself by Self-inquiry, subduing the mind along with breath. You will thus become established in the Heart."

The proof of the pudding is in the eating of it, The real test of a religious life is Freedom, Peace and Happiness, which one is able to feel in oneself. Christ asks us :

"Rejoice and be exceedingly glad."

Why ? Because, as He says :

"I AM with you always "

As already pointed out, Zen is the living poetry of life. Zen makes one smile and laugh because wherever there is Zen, there is the kingly Joy, the ever-renewed Happiness. Zen looks at the life as a baby looks at the world Yet Zen cannot be explained in words What is explaind is not Zen. William Blake knew the spirit of Zen when he wrote :

" To see Heaven in a wild flower,
Universe in a grain of sand
And the infinity in the palm of ene's hand "

If the infinity cannot be found in the palm of one's hand it is impossible to find it in temples, churches and mosques. Everywhere is God Everything is God only. Buddha says :

"Truth is everywhere except for the blind."

When we gently fan the fire in us and feed it with the fuel of emotion and passion, we are in a state of meditation when the Joy is kindled. The famous Japanese Zen Master, Hakuin writes :

"In all song and dance is heard the voice of the Law."

The song of the heart and the dancing of the mind are the natural outcome of a religious life. Blyth, with profound understanding of the Way, comments on this :

> "All beauty, all music, all religion, all poetry, is a dancing of the mind. Without this dancing of the spirit, there is no true Zen."

William Wordsworth confirms it :

> "Then my mind with pleasure fills,
> And dances with the daffodils."

As the people, so the world. The world and the society will never be free at any time from their constant strife and turmoil, actions and reactions. It is, therefore, good to realise that we are only wasting our time by trying to straighten the curly tail of the dog. The world may satisfy the beast, but only the Heaven can satisfy man. Therefore, even while living in this world and doing our best for the good of the world and humanity, our mind and heart should soar high in Heaven. Music, poetry, song, dance (more with the mind and heart) and rejoicing must be a part of our day-to-day life The irrepressible joy of living is expressed by our spontaneous singing and rejoicing.

If we do not experience this dancing of the mind, heart and spirit in us, even with all other achievements, we have not found the highest attainment of life without which we shall have lived in vain.

When we go deeply into the teaching of Buddha and Christ, we see how much they have in common. The Emperor Asoka sent the Buddhist missionaries to Egypt and Syria before 230 B. C. It is, therefore, possible that Buddha's teachings had an influence on the Essenes, the sect to which Christ belonged. Christ in turn influenced the Christians. It is also good to remember that Buddha was a product of the Hindu mind. During the first

millennium before Christ, the Taittireeya Upanishad of the Hindus declared :

"I am this world, and I eat this world,
Who knows this, knows."

This means I and the world which is the not — I are one, as I and My Father are One. This is another mode of expression of the great Saying (Mahavakya) of the Sages of India : I AM Brahman. India is and will always remain as the chief fountain of world culture, the essence of which is found in Zen. When I am all and when I eat this world which is my body, then it becomes a kind of Holy Communion of eating my own body and drinking my own blood. This enjoyment of eating is the state of Zen meditation. It is this Oneness or our inseparability from the world or the Universe or looking at everything with the eye of God, with the impersonal universal vision, that Zen asks us to realise by getting enlightened. If all are One, how can man hate anything, fight and kill another?

If the reader is able to hear the ring of Truth in this narrative that itself is the proof that there is Zen in him. Chtist says:

"I am the Truth.....He who has seen Me has seen My Father."

Buddha says :

"He who knows the Truth, knows my doctrine."

Note :— I am indebted to our revered friends, Reggie Blyth and Darrell Miya but for whom I would not have known of the world of Zen and the poetry of life.

—The Author.

"The Centre of the Universe"

Where then is the centre of the Universe ? Everywhere. Every particle of this infinite Universe is its centre ! Every particle of water, every particle of wind, every particle of matter is its centre. The centre is rather in the particles than the particles themselves ! The particles may perish, but the centre does not. It is indestructible, imperishable, without end and without begining ! Weapons cannot pierce it, fire cannot burn it.....

—Dr. R. D. Ranade
Philosophical and other Essays

" The Only Hope for Humanity "

The world is torn with dire conflicts today. There is no hope for humanity except on the basis of spiritual experience. whose power. when writ large upon the world, can assuage acerbated feelings, reconcile warring interests and make humanity a true mirror of peace, joy and glory which is in God.

Dr. R. D. Ranade
Message

DR. R. D. RANADE AND RATIONAL MYSTICISM

—Dr. S. C. Nigal

India is known as the land of spirituality. She has produced innumerable saints and sages, philosophers and mystics. Of course, this does not mean that all Indian understand the real meaning of spirituality and spiritual self-realization. Maharashtra has also produced many philosopher-mystics and saints, thinkers and social reformers. Dr. Ranade, popularly known as Gurudeo meaning spiritual preceptor, was one such philosopher-mystic. He was a mystic-philosopher of high order. He was also a great scholar of ancient and modern, western and Indian philosophical wisdom and mystical lore. Besides he was well-versed in several languages such as Marathi, Kannada, Hindi, English, Sanskrit and Greek. He possessed sharp intellect and mathematical ability. In him we find a happy and harmonious blending of the qualities of head with those of heart. In spite of his intellectual development he was a man of sublime feelings and emotions. Usually, developed logical reason, crushes the flowering of human feelings. But like Shankarāchārya and Yājnavalkya, he was an exception to this rule. His personality integrates the subtle intellectual skills with the finer emotions like love of God and reverance for Shri Bhausaheb Maharaj Umadikar, the spiritual precector of Dr. Ranade, as well as compassion for the ignorant masses.

Shri Gurudeo was born at Jamakhandi on the 3rd of July, 1886. His parents were religious in outlook. There he met the late Bhausaheb Maharaj Umadikar who was a great spiritual preceptor. It so happened that he went to

Shri Bhausaheb along with his beloved friend Shri K. Bhokare, who was initiated into the spiritual discipline of Divine name. Shri Bhokare had narrated his strange spiritual experiences to Shri Ramabhau. This intensified his curiosity about spirituality. After some days he got the opportunity to listen to Bhausaheb's spiritual discourse in which he explained the glory of the Divine Name. During his Sermon, he casually said that the regular recitation of the Lord's Name can be helpful even in getting first class in examination.

This awakened in Gurudeo the desire to get initeted in the discipline of the Divine name. He expressed his desire. It was a holy day. Shri Ramabhau was initiated by Shri Bhausaheb Maharaj on 25th November, 1901. That very year he got married. In 1902, he was to appear for the matriculation examination He was very regular in his studies and the recitation of the Holy Name. He appeared for the exam and stood second among the successful students. He received the most coveted Shankarshet scholarship, because he stood first in Sanskrit. In those days there were very few colleges. Dr. Ranade got edmission in Deccan college, Pune. There he met prof. Bain and prof. Woodhouse. He was very proud of being a student of Bain who was a professor of economis and history. In his lectures he used to mention the thoughts of great philosophers and literaturs. Prof. Woodhouse was a spiritual disciple of Dr, Annie Besant. He and Dr. Ranade developed intimate relationship on account of their being spiritual seekers. He used to communicate his spiritual experiences to Woodhouse. Mr. Woodhose wanted him to join the Theosophical Society

Meanwhile they went to Benaras to meet Mrs. Besant, There Dr. Ranade had a meeting with her. She asked for a photo of his spiritual preceptor. When he produced the photo of Shri Bhausaheb, Mrs. Besant said: "Mr. Ranade, go

ahead. You are in safe hands." This cordial meeting with that great lady intensified his love for his spiritual teacher. Gurudeo appeared for his final B. A. To his and his professors' surprise, he secured only second class in B. A. In those days brilliant students aspired to go to England in order to do I. C. S. He was not an exception to this. But God willed otherwise. This proved to be a blessing in disguise for hundreds of spiritual seekers.

In 1909 Ramabhau became seriously ill, The terrible disease was diagnosed as tube culosis of the brain cells. It was almost incurable. But who can kill a man whom god wants to save? And surprisingly he was cured and thus the fatal danger was avoided.

Then it became incumbent on him to seek job for livelihood. Eventually he was appointed as lecturer in English composition in Fergusson College, Pune. It fetched him Rs. 40 per month. Later in 1913, he got the opportunity to join the Deccan College as curator of its library. It carried a monthly salary of Rs. 125. Shri Ramabhau was extremely devoted to bis spiritual teacher. He wrote articles on Heracleitus based on the original Greek sources. When Shri Aurobindo read these articles, he could not believe that a native Indian professor could write such research papers. Even the Harvard University invited Shri Ramabhahu to join it as a lecturer in philosophy. He politely declined the invitation of this prestigious institution and insted suggested the name of Dr. Radhakrishnan for that post.

Meanwhile he did his M. A. with philosophy in 1914. He stood first, and the examiner put a remark on his answer script Viz. "The examinee knows more than the examiner:", Now he joined the Fergusson College as a professor of philosophy. His knowledge of Sanskrit and ph losophy was so profound that even Shri N. C. Kelkar once asked him to

write articles on the famous book Gita-Rahasya. Ramabhau with humility declined this offer saying that he was a novice in philsophical lore.

Morecver he was invited to deliver lectures on Upanishads in Bengalore. He delivered three lectures on Upanishadic wisdom under the presidentship of Sayajirao Maharaj of Baroda, who suggested that Dr. Ranade's lectures should be published. Dr. Ranade was a great scholar of Sanskrit literature and philosophy, He developed his lectures and produced the well-known philosophical treatise on Upanishadic philsosphy viz. Constructive Survey of Upanishadic Philosophy. When it was published in 1926, it brought him world-recognition. It was highly appreciated and admired by the Indian and overseas scholars. When Sir Gangnath Jha, the then Vice chanceller of Allahabad University read it, he was so much impressed by Dr. Ranade's erudition and philsosphical depth that Sir Jha immediately invited him to join Allahabad University as a professor of philosophy. Dr. Ranade accepted this offer on 1st December, 1927 and joined the professorial staff of the Allahabad University, of Which he later on became the Vice chanceller. He served the university in different capacities upto 1946. When he retired, the university conferred the degree of D. Litt. on him in a specially arranged convocation. After his retirement he came to Nimbal and stayed in his Adhyatma Vidyapeeth till his demise in 1957.

Rational Mysticism : Dr. Ranade was a great philosopher— saint. He turned towards philosophy in order to find out the basis for religion and mystical experiences. Philosophy is the systematic study of human experiences as a whole. Man, by nature, is inquisitive. His natural curiosity is the mother of various scientific as well as philosophical investigations.

Philosophy is not merely a way of thinking, it is also a way of life. It is not merely an intellectual exercise despite the fact that it is predominently ratiocinative. Philosophy is an attempt to understand life and the world as a whole. Man lives in the world. He experiences the world in varied ways. Hence there are different kinds of human experiences such as perceptual experiences, moral experiences, asthetic experiences and religious experiences. Philosophy critically analyses these experiences and tries to develop a system of thought that claims to give a synoptic view of the universe and man's place in it

Many philosophers remain at the theoretical level only. They critically analyse various concepts such as self, God, space, time, cause, matter etc. Their approach is purely theoretical and intellectual because they indulge in argue-ments and counter arguements.

There are mystics who are not interested in arguements, proofs and their refutations. If they are theists, they want to have direct communion with God. Some of them may not be theists in the conventional sense of theism. But they are interested in realising their true self. Several mystics fight shy of logical reason and philosophy. They stress the role of feeling in mystical experience. Dr. Ranade was both a mystic and philosopher He was a student of both Indian and western mysticism and philosophy. For him philosophy is the grammer of religion and mysticism is the essence of religion. He was an exponent of what he called 'Rational Mysticism'. Mysticism is not a special characteristic of any one religion or culture. Cultural History of mankind shows that almost all societies have produced mystics.There are varieties of religious experiences which are the main sources of religious knowledge. Mystical experience is an important and major form of religious experiences. It must, therefore, be distinguishd from paranormal phenomena and miracle-mongering, mesmerism

and hypnotism. All genuine mystics have regarded paranormal phenomena as of secondary significance. The mystics are not interested in developing mysterious and occult powers. Their main objective is to have direct experience of God or ultimate reality.

This immediate experience of one's own True Self or God is of primary importance Secondly the mystics aver mystical Self-realisation normally accrues upon the achievement of perfect self-mastery and high level of meditation or contemplation. Thus the spiritual aspirants have to undergo intellectual training. Spiritual discipline consists of the development of moral character, intense desire of spiritual self-realisation, inwardization of mind and the regular practice of meditation. Morality is a must. An immoral man can not tread the pathway to God-realisation. Purification of the mind is a necessary condition of spiritual development.

Mysticism is not to be confused with superstition. The region of spirituals is full of superstitions. Hence the need of philosophy to save mysticism from false beliefs and superstitions. In this context, Dr. Ranade rightly says : "Philosophy is indispensable because it is a fence that does not allow the stray cattle of superstitions and false beliefs to encroach upon the field of mysticism". Likewise Dr. Ranade employed philosophy to raise mysticism to the pedestal of rational — mysticism.

Dr. Ranade was an advocate of synthetic method. Thus he was not only a mystic but a philosopher of mysticism. Dr. Radhakrishnan used to say : "Dr. Ranade lives philosophy while we only teach it". All the mystics claim that mystical experience is ineffable and, therefore, it cannot be wholly communicated to others. The mystics make use of paradoxical and figurative language Though they express their experiences in the idiom of their religious beliefs,

according to Dr. Ranade they speak the same language. They talk about merging and melting into the Infinite Being. Mystical experience is an intuitive one that involves the intense and blissful realization of oneness with the Divine Being. Since God is our True Self, self-realization is the same as God-realization. Of course the content of mystical experience may or may not be described as oneness with God. Many mystics call it a nameless experience. This kind of mysticism is non-interpreting. It accomodates both theistic and non-theistic brands of mysticism

Characteristics of Self-realization : There are many hypocrites in the field of mysticism. They are false claimants to mystical experience. They may be having some occult powers, on account of which they indulge in miracle-mongering. Some critics of mysticism, therefore, liken mystical experience to the drug induced experience. But they forget that consumption of narcotics such as L. S. D., mesealin and tranquilizers produce temporary experiences. Their impact is short-lived They have degrading influence on their consumers, while mystical experiences have a long time effect on the mystic. They are joyous and tremendously satisfying According to Dr. Ranade the self-realisor enjoys bliss, his ego is erased and he becomes a loving friend of the world. It is continuous blissful and superconscious experience. Dr. Ranade, therefore, admonishes that meditation should go on in the midst of spiritual experiences of lower order such as seeing various forms of God, hearing mysterious sound, etc. He also classified mystics in terms of their temperamental differences. Dr. Ranade avers that though the final mystical experience is supra--rational and supra--relational, it is neither anti--rational nor irrational. The mystics remain silent about their spiritual achivements but they selflessly and lovingly strive for the spiritual betterment of the people Dr. Ranade was one such mystic, for whom philosophy without mysticism was barren and mysticism without philosophy was mere sentimentalism.

Patient Practice

If you cannot deliver your heart immediately to God, then at least do this; think of God at least for a moment during the twenty-four hours of the day. Then every moment you will spend in the enjoyment of God's happiness, will be of help to you in taking your mind away from sense. As when the autumn sets in the river dwindles, similarly, your mind will gradually go out of the bonds of 'Samsara' ; and as, after the full moon-day, the disc of the moon diminishes every day, until it vanishes altogether on the new-moon day, similarly, as your heart will go out of the objects of sense and begin to enter into the Being of God, it will gradually end by becoming God.

–Dr. R. D. Ranade
Mysticism in Maharashtra

Name of God

'Nama' is a symbol that carries with it Divine power. And 'Nema' (meditation) is the process of identification with the infinite. If we have got this aeroplane, we may rise to any height. The grace that would descend on account of ' Nama-smarana ' (meditation on name) would accelerate our progress.

—Dr. R. D. Ranade

NIMBAL TODAY :
THOUGHTS AND EXPERIENCES

Prof. Y. D. Bhave.

> " and remember he is there, here and
> everywhere and if you do not feel his presence
> there is something wrong with you. "

The tropical sun blazed in all its intense fury; and earth was sore with deep dry fissures. It sighed with pain as hot winds howled scattering inflamed dust.

It was 12 noon. Yet Nimbal seemed so far away. The train moved like a tired exhausted dragon, hissing, snorting and moaning. There was something wrong with the engine. The train in consequence had to halt off and on. We felt we would never reach our destination. Yet it kept moving on ever so slowly at a snail's pace, between dry, black, barren fields. It panted, coughed and halted after something like an hour. At long last it was Nimbal. The train was late by an hour and half. Weary dusty and perspiring we got down.

It was after many years that we, my wife and myself visited Nimbal. We were grown much older and perhaps weaker and the dusty wearisome journey totally exhausted us We felt so tired that we could not lift and carry our own little luggage. There was no coolie around. We were worried. Gurudev Ashram was so near and so far. We despaired. But strange are the ways of Providence. From the other end of the platform, two sādhakas, husband and wife, unexpecedly approached us. The lady asked us, 'where do you desire to go ?'

'To the Ashram'

'Oh! we are also going there. Allow us to carry your luggage."

We felt touched, even confused.

'You needn't feel awkward. We will be also old some day like you. Allow us to help you. The Ashram is very near."

So under the scorching sun accompanied by the two devotees, we trudged along like two aged pilgrims to Jerusalem in a Christian parable. Within seven minutes or so we reached the Ashram. We expressed our gratitude and thanked the couple who obliged us. They, merley smiled- a smile of modesty.

Inside, it was comparatively cool and comfortable. Mr. Vage who was in charge of the Ashram at that time, welcomed us and conducted us to the newly constructed building. It was E-shaped. It had in all ten rooms five on each side seperated by a large court-yard. At the end of the court-yard, there was a spacious hall. At its extreme right there were bath rooms and sanitary block. We were shown our room which was in fact a unit in itself. The outer room biggger in size has for its companion a smaller one fitted with shelves and a cup-board. In one corner there was washing-place with top which brought you ample water We dumped our luggage and went for bath. After the dust and sweat of tiresome journey it was an enjoyable experience. While taking my bath, I thought of the divine foresight which guided sri Gurudev to choose and purchase this area with a wide deep well having a perpetual store of water. While Bijapur, so close, languished and thirsty cried for water, here in Nimbal there was water not only enough for drinking but also for bath! Sri Gurudev chose this spot guided by Divine Light. One day as he was deep in his meditation, he saw before him, an almost

gigantic figures who spoke, ' Maharaj has arrived '. Sri Gurudev was delighted and exclaimed "So another spiritual centre ! " ' The fiqure ' Gurudev's biographers say, 'snubbed him' and told him to continue his meditation.

The bath refreshed us and while we changed, a bell rang. It was summons for midday Bhajan. We hurried to the new large hall. Every inch of its floor was covered with carpet, soft blue and fringed with red. On a raised platform touching the wall, there were full-sized portraits of Sri Bhausaheb Maharaj, Sri Gurudev's Guru, resplendent in the beatific smile and of Sri Gurudev with eyes that shed mystic light finged with kindliness and grace. Just below the platform on a woolen pedestal, there were portraits of Sri Amburao Maharaj and Sri Gurudev. There lingered a faint scent of incence. Everything was spic and span. But there were hardly some ten devotees gathered for the Bhajan-session. Gone were the days when on Saturdays and Sundays, at least a hundred Sādhakas gathered for Bhajan-sessions with Sri Gurudev standing akimbo, with gentle smile playing on his face and eyes peering far into space. The devotees flocked together in large numbers those days, despite the total absence of amenities and conforts There were no bath rooms or any sanitary arrangements. There were no square meals. The routine was easly morning tea, followed by a plate full of boiled gram or Masure or Mung. A sort of simple lunch was served at about 2-30 p. m. There was a round of evening tea and final one when those sittings ever delightful and full of deep spiritual significance were over. We slept on rough carpets. And yet a large crowd of Sādhakas was ever present feeling inexplicable joy. 'Has the number of devotees dwindled because he is not there present in flesh and blood ? And without his divine presence, do the devotees feel that there is nothing but mere Void left ?' At any rate, I feft a deep sense of hollowness and emptiness. That sense persisted all through

and even after the Bhajan and tasteful simple lunch, which was served in a corner of a vast tin-covered shed as large as a convocation Hall. It was in front of the Samādhi Hall which was equally spacious. After lunch there was time for rest. But I did not rest I went to the Sādhaka Hall and bowed down in all humility before The Samādhi, near which an oil-lamp shed perpetual soft light. Then I went round that hall. Its walls were studded with various and in varying sizes innumerable photographs connected with the life and career of Sri Gurudev. As I looked at them, I wished that there should be a systematic exhibition of Sri Gurudev's photographs arranged in time sequence, of all significant incidents in his glorious academic and intellectual life, unflinchingly devoted to God realisation through mysticism and constantly meditating on the Divine Name gifted by his Guru. Full of these thoughts, and sitting down, I gazed intently at the Samādhi and all unawares I was lost in meditation. I lost consciousness of the present; and before me was re-enacted one of those memorable ' sittings '.....

" I saw myself attending that ' sitting ' with a crowd of devotees, with Gurudev occupying his usual place. And suddenly Sri Gurudev, with a beneficent smile on his face asked me in a gentle voice, 'How was it that you came to me ? "

Then I narrated the story of my long incessant search of a Guru after my heart, of my earlier disillusionment and disappointment; and of my fulfilment when I heard his prophetic voice, telling that assembly of philosophers, savants, professors, intellectuals and innumerable Sādhakas of one God, one religion and one world. "

The entire scene was there before me distinct and clear, like pictures in a cinema film.

As I saw that scene, peace that passeth understanding, dropped like an invisible tender rain.

I do not know how long. But a sound of ringing bell brought me back to the present. Bell was a signal for evening tea. I enjoyed my cup of tea in the company of devotees. Then I went again to the Samādhi Hall to start my meditation over again. But I could not concentrate. My mind wandered aimlessly. The magic was lost. So I gave up, returned to my room and read for an hour or so **' Ramdas Vachanamrit '**. When things cooled down a bit, my wife and myself went for a stroll. We wandered aimlessly exploring the premises, a kilometre or so and that was enough for the day. As we returned to the Ashram, we saw a glimmering light peeping out from that stone building that once was the residence of Sri Gurudev. As we wended our footsteps towards the Ashram, I silently wondered whether whatever I experienced that aftenoon was an answer to my thoughts during and after midday Bhajan.

Then as myriads of stars filled the sky and the night spread its beautiful wings, we attended the Bhajan-session. Anyhow I felt a tremor within myself and saw a strange glow pervading the photographs of Sri Gurudev and Sri Bhausaheb Maharaj. The light was so very different from the light that came from the tubelights. It was something strange and peculiar— ' the light that was never on sea and land. ' Again an answer to my misgivings and silly midday thoughts. Then simple supper followed by a little of meditation and sweet sleep

Next day, morning, mid-day Bhajan and a bout of meditation. But there occured nothing special. But in the afternoon, after meals and Bhajan as I sat meditating, I had a strange experience. I saw a vision. In that vision, I saw myself sitting under an age-old Banyan tree wishing fervently quick fulfilment of my dreams and desires. While

I thus yearned, there was soft, delicate rain. And on the horizon beneath a multi-coloured arch, I saw something like a figure, flinging colours metaphisical and unknown scents of bliss. And as I saw this, I forgot what was it that I prayed for. "

This vision made me happy. There was bliss within and without.

And because of this unique experience I was inspired to write a poem— **" Those rare moments at Nimbal. "**

Then nothing special happened. Next morning, all refreshed, feeling inexplicably happy with my heart full of nostalgic memories of those wonderfully beautiful strange experiences, we took the train to Pune, hoping to return one day to experience that indescribable feeling of one bliss once again.

AT NIMBAL : THOSE RARE MOMENTS

Prof. Y. D. Bhave

How keenly I dssired
A boon, a blessing.
A quick fulfilment of my dreams and wishes all,
Sweet as a garden with fruit and flowers
Charming under rain-bow showers.
Below an aged Banyan tree
With knotted branches yellow leaves
I sat silent gazing at the maze above,
Counting unseen beads,
Breathing mute pining prayers.
The hot blue sky
Unawares felt a sudden affection
Deep true love for dark clouds.
In a trice, gentle rain, tender drip !
And on the horizon
Beneath a multi-coloured arch
As of flowes of softness fashioned,
I saw a figure— figure if it be called—
Flinging above and around
Unimaginable metaphysical colours
And unnameable scents of unknwn bliss.
Dizzy, lost, all lost
In that blessed loveliness
More lovely than lovelyness can paint.
I became wholely oblivious
of what boon, what blessing
My heart yearned and prayed.
And all, oh ! all, remained unsaid
Unasked, unexpressed !

SHIVAOYGA ACCORDING TO THE SHIVAYOGAPRADEEPIKA

Dr. (Kum) N. V. Koppal

The whole universe is beautifully and systematically pervaded by the kind touch of the Supreme Reality. Every aspect can be utilised as a means for God–realisation. That is why man is anxiously attemting for the realisation of higher values, that describe the treasure of the Supreme. The practice of Yoga with a determined mind will allow the Supreme consciousness to work freely and powerfully within the practitioner. The Yoga practice brings about a sudden change in the human consciousness, eradicates the deep rooted impressions, and make the aspirant a fit instrument for the Supreme. So India, the place of constant growth of faith and practice, has flourished with many saints and yogis who discovered various forms of Yoga each having its own method and particular result. Thus different methods are adopted to realise the Supreme and recognise His mighty manifestation.

The prominent and worthy forms of Yoga which have come into existence may be classified into three groups, viz:

1) The classification, as found in the Bhagavadgita namely, the Yoga of action (Karmayoga), the Yoga of Knowledge (Jnanayoga) and the Yoga of devotion (Bhaktiyoga);

ii) The Rajayoga as found in the Yogasutras of Patanjali;

iii) The Yogas like the Mantra, Laya, Hatha, Raja and Shivayoga consider the utility of five main methods of yoga each having its various steps for practice.[1] As Yogaśik-

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1. Yogajāgama quoted by Nisthura Nanjuṉācārya in his Vedāntasāra Viraśaiva Cintāmaṇi, II, XII, 28–29;

   मन्त्रो लयो हठो राजो शिवयोगाविति क्रमात् । योगाः पञ्चविधाः प्रोक्ताः शिवेन शिवशासने ॥ उत्तरोत्तरतः श्रेष्ठाः योगाश्चेते प्रकीर्तिताः ॥

   Cp. also Śivatattvaratnākara of the King Basavarāja of Keladi' VII—15-8.

hopaniṣad and Śivayogasaṁhitā mention, the true Yoga is one and it is usually called Mahāyoga, assuming various forms under diverse circumstances and thus we have different yogas like Mantra, Laya etc.[1] This Mahāyoga is nothing but Śivayoga and presents minutely the advancement of all the former yogic practices. The last classification of the Yoga above mentioned is clearly depicted in the Śivayogapradīpika of Channasadāśivayogi of the 15th Century. A Kannada commentary Basavārādhya on Śivayogapradīpikā; and an independent work called Paramārtha Pradipika by Nijaguṇa Śivayogi are the well known works based on the Śivayogapradīpikā enhancing the greatness of Śivayoga. This Śivayoga describes the crowning glory of all the traditional yoga methods, uniting inherent truth of all the yogas removing their limitations and one-sided tendencies.

The word 'yoga' according to the Vedas means yoking, harnessing, achieving the desired object, or bringing about connection.[2] This sense is not used in the yoga manuals. In reality the word Yoga either means the union of individual self with the Universal self,[3] or it means the restriction of fluctuations of mindstuff.[4] In the real sense yoga is hidden in the upliftment of physical. mental, intellectual and spiritual personality of an aspirant and it is essential for

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1. Yogaśikhopaniṣad, I, 129; Śivasamhitā, V 14.
2. R. V. I-5-3; I-20-7; I-34-9; III-27-11; V-24-4; VII-67-8; X-114-7;.
3. √युजिर् (सयोगार्थक) याज्ञवल्क्य says— सयोगो योग इत्याहु-र्जीवात्मपरमात्मनो: ।
4. √युज् (एकाग्रार्थक; साधनरूप.) योगसूत्र of पतञ्जलि I,2 योगश्चित्तवृत्तिनिरोध: ।

the purpose of dynamic self-identification with the Divinity. The same outlook is considered in the Śivayogapradīpikā an authoritative work on Śivaycga emphasising the eminent features of Śivayoga.

Shri Channasadashivayogi and his work Shivayogapradeepika

In Indian literature, authors are not habituated to disclose their identities in their works, though their works are world-famous. Amongst these Cannasadāśivayogi, the author of Śivayogapradīpikā (an authentic work on Yoga) is not an exception. Inspite of its authenticity, we do not find the identity of the author anywhere in the work. Under such circumstances, Śivayogapradīpikā in Sanskrit, Paramārthaprakāsika a commentary on Śivayogapradīpikā in Kannada and Śivayogasāramu in Telugu are the works by which we can try to build up the history of the author.

From the lines of Śivayogapradīpikā गुरु सदाशिवलिंगमहं भजः and गुरुसदाशिवयोगिनाथं लिंगस्वरूपम् आश्रयामि ।[1] it may be noticed that the author's preceptor is Sadāsivayogi and we cannot gather any more information from the text other than the above lines. The opening lines of Paramārtha Prakāsika,[2] another yogic work based on Śivayogapradīpikā and written by Sri Nijaguṇa Śivayogi indicates that Cennasadāsivayogi, the philosopher and a Śivayogi— is the author of Śivayogapradīpikā which is one of the ancient reference available.

1, Śivayogapradīpikā, I, 1

2. " Paramārtha Prakāśika " by Nijagunasivayogi– 'Tarka Brahmopadeshadyakhila rahasyopadeshikanada Chennasadashivayogishwaranenisuvaacharyanu.....Sivayogapradeepika yamba yogashastrawam.....

There are 37 manuscripts (ākaras) of Yoga Chintāmaṇi of Godāvarimishra and a special work called 'Śivayoga' is occurring amongst one of them (i. e. Ākaras). The scholars are of the opinion that the work 'Śivaycga' is said to be written by Sadāśivayogi, the preceptor of Chennasadāśiva-yogi.[1]

Śivayogasāramu, a Telugu work throws some light on the life history of Channasadāśivayogi in addition to the said Sanskrit and Kannada works. A verse from Telugu Śivayogasāramu-"Sriguru Channasadāśiva Yogindra Kulabdhi-chandrayogivinuta Śivāgamasārārthajnānāgāra yaduri Nuka-nārādhyavara" and commentary on it indicate that Channa-sadāśivayogi the author of Śivayogaprapiadīpikā, was a respected preceptor, a crescent moon for the ocean of poets geneology a treasure house of all the Śivāgamas and had another name Nukanārādhya. From the above discussion it can be indicated that Sadāśivayogi is the preceptor of Channasadāśivayogi (also known as Nukanārādhya) whose disciple is Colony Ganapatideva the author of Śivayoga-sāramu. Further, Nijagunaśivayogi, the author of Paramārtha Pradīpikā (Kannada) and Colony Ganapatideva, the author of Śivayogasāramu, who lived in the 15th century were mainly influenced by the work of Channasadāśivayogi. Hence, the scholars opine that Channasadāśivayogi also lived during the 15th Century. Thus, the greatness-Channasadāśivayogi's preceptor – disciple relationship is appreciated both in Kannada and Telugu works referred to above.

Śivayogapradīpikā being written in the traditional manner like the Hathayogapradīpikā of Svatmārāma, glorifies Śivayoga. Taking into consideration the traditional yoga like Mantra, Laya, Hatha and Rājayogas. It stesses on

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१. चन्नसदाशिवयोगिविरचिता शिवयोगप्रदीपिका
K.U.D. Publications, Institute of Kannada Studies, pp. XV.

Aṣṭāngamārga, where the aspirant has to follow certain observations and desciplines, emphasising on the worship and meditation on Śiva. Śivayoga described in the text is purely based on the Śivāgamās with Śiva as their object of worship as well as the final Reality. But it is not depending upon the Vacanas of Vīraśaiva saints of the 12th Century and onwards in whom Śiva is the ultimate Reality. It devises regular steps for the attainment of the final goal along with the other traditional yoga methods (like Mantra yoga, Layayoga, Hathayoga, Rājayoga) that are helpful for the close communion with Lord Śiva.

SHIVAYOGA

There are three types of Śivayoga mentioned in the Āgamas, stressing the inward purification of the aspirant by followig certain observances:

(a) The first variety is mainly based on Aṣṭāngamārga which seems to be more psychological. It is said that devotion, detachment from worldly happiness, study of scriptures, meditation, staying in seclusion, begging alms, linga-worship and constant remembrance of Śiva–these form the aṣṭāṅga of the Yogaśaiva.[1] But the description of the Aṣṭāṅgamārga as given in the Vīrāgama is more elaborate and different from the traditional one. It says that non-attachment towards the body and the senses is the Yama; intesnse love for the Supreme Principle is the Niyama, indifference to all other things is the Āsana; experience that the whole world is false is the Prāṇāsaṁyama; withdrawal of the mind from attachment to things within and without and its introvertion is the Pratyāhāra; fixity of mind in the Iṣṭadevatā is the dhāraṇā; that he is himself conscious is the Dhyāna and lastly complete absorption in meditation is the Samādhi [2] It may be observed that, the account of the

1. Pāramesvara Tantra : X 55–56.
   भक्तिर्वैराग्यमभ्यासो ध्यानमेकान्तसेवनम् ।
   भिक्षाटनं लिंगपूजा स्मरणं सततं मम : ।
   एतानि योगाष्टाङ्गानि योगशैवस्य लिङ्गिनः । अष्टाङ्गसामोपेतो
   योगशैव उदाहृतः ।
2. Anādi Vīraśaiva Sārasngraha, XXI, 83–86

principles of Śivayoga given above is quite different from the usual yoga doctrines.

(b) The second type of Śivayoga referred to in the Vīrāgama says that the aspirant should possess the knowledge pertaining to Śiva; he should have devotion for Him; he should have good moral conduct; he should observe various auspicious vows; he should perform the worship of Śiva. This fivefold attitude of the aspirant constitutes Śivayoga.[1]

शिवज्ञानं शिवे भक्ति । शिवाचारः शिवव्रतम् ।
शिवलिंगार्चनाज्ञाप्तिः शिवयोगो हि पञ्चधा ॥

Following this line of thought of the Āgama School, the Śivayoga-pradīpikā gives the characteristics of Śivayoga in brief [2]

ज्ञानं शिवमयं भक्तिश्शैवी ध्यानं शिवात्मकम् ।
शैवव्रतं शिवार्चेति शिवयोगो हि पञ्चधा, ॥

But in place of Śivācāra the Śivayogapradīpika introduces Śivadhyāna · contemplation on Śiva.

The Kannada Commentator Basavārādhya, observes that the worship of Śiva alone which includes the process of knowledge, deep devotion, contemplation and vows – pertaining to Śiva, is the chief characteristic of Śivayoga. These modes individually or in totality help realisation of the supreme personality. These different forms are essential and helpful for self-purification; and mental serenity which ultimately lead the way to concentration and realisation of the Supreme Śiva.

Śivabhakti here represents the relation between the worshipped and the worshipper, between the Supreme Soul

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1 Anādi Vīraśaiva Sārasangraha XXV. 83–86.

2 Śivayogapradīpikā, I. 15

(Śiva) and the individual soul (Jiva). Śivavrata represen's the observances relating Śiva in which the aspirant has to follow the fivefold code of conduct, and prepare himeslf for the grace of Śiva. In Śivadhyāna the devotee fixes his attention on the static symbol of Śiva (Iṣṭaliṅga) with a view to become one with Him. The devotee with the mode of worship and concentration of thought on Śiva gradually develops his spiritual power. Thus engaged in the śivapūja one finds his identity with Śiva and becomes free from the whirlpool of births and deaths.

(c) The third type of Śivayoga, through the pracfice of Ṣaṭsthala is hinted in the Śivayogapradīpika.[1]

It is believed that without the attainment of knowledge no yoga will be perfect and without the practice of Yoga no knowledge will be sound.[2] Hence, the Vīraśaiva Śivayogis referred both to knowledge and action, where action means yoga. The Jñānayogasamuccaya or the Kriyājñanasāmàrasya occuring in Āgama terminology represents the identity or complete harmony between Jñāna and Kriyā, where Jñāna stands for the knowledge of Śiva and Kriyā or yoga for the power of Śakti. Hence jnānayoga and kriyājñāna depict the Śiva-Śākti Samarasya. To achieve this ideal the Vīraśaivas of the later Āgama period (i. e. Uttarāgama period) have devised a plan of practice consisting of six stages called the Ṣaṭsthalayoga (or Ṣaṭsthalamārga) which seems to have impressed the author of Śivayogapradīpikā [3]

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1 III. 60-63. 2 Pārameswara Tantra VII. 37.

3 Ṣaṭsthala with its practice is referred to in many of the Śivāgamās such as Candrajñāna, Kāraṇa, Mokuta, Vīra, Sūksma, Matanga, Pāramesvara, Vātula etc. It is also described in the Skanda Purāṇa, Śankarasamhitā and Vīraśaiva writers quote this purana while describing the process of Śaṭsthala, cf—II.

The proper understanding and assimilation of the six special qualities pertaining to the Ṣatsthala is the main aim of a Śivayogi. It is said that Maheśa is he who is firm with divine bliss; Bhakta is he who is self-controlled; Prasādi is he who is kind and merciful and is always pleased within himself; Prāṇalingi is he who is ever free and unbounded; Śaraṇa is he who has undiminished and unimpeded power and lastly Aikya is he who has the Supreme intuitive power of knowledge.[1]

To avoid the spiritual egoism, the Vīraśaiva mystics have introduced the idea of Supreme God Śiva in the form of Iṣṭalinga, which is overlooked by the author of Śivayogapradīpikā,

In this Ṣaṭsthalayoga practice, Bhakti plays an important part and it is pure love for the Supreme Being as against the love and attachment for the sensual pleasure Such devotion knows no bounds and has no bargain.[2] It is an end in itself and hence it is called Pancama Puruṣārtha, the fifth principle object of human life. Following the path of intense devotion (Bhakti) the Vīraśaiva Śivayogis give prominence to the last three stages of Aṣṭāngayoga namely-dhāranā, dhyāna and samādhi. These stages constitute the Yoga in which pure existence of the supreme consciousness remains and it is attained through the special and simple practice of Śivayoga. All the three types of Śivayoga mentioned above are nothing but one only.

Śivayoga is to be performed with the grace of an able Guru, the Representative of the Supreme Śiva. So the Śivayogapradīpikā declares the importance of the preceptor and his initiation and grace through which the aspirant

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1 Pārameśvara Tantra VI. 34-36.

2 Ibid.

would be in possession of the Supreme Bliss. For the novice spiritual knowledge and experience of the Guru are of great importance as they protect and guide the Bhakta. Supreme Knowledge being vast and eternal the Guru is described as a capable guide for the Sādhaka.[1]

The Śivayoga indeed, is attained through the practice of Ṣatsthala,[2] in which the fourth stage, the Prāṇalingasthala is the fertile field tor Śivayoga practice and experience. This sthala exbibits some impressions of traditional paths of yoga (Viz. Mantra, Laya, Hatha, Rājayoga etc.) according to the temperament of the Sādhakas. Hence the author of the Śivayogapradīpikā introduces the traditional yoga methods with a little mocification as an aid to Śivayoga practitioner.

While explaining the Śivayoga practice, the worship and meditation on Śiva with his Saguṇa form is introduced in Śivayogapradīpikā. But Istalingadhāraṇa[3]
and its worship as a form of Śiva is completely neglected in order to follow the traditional outlook. In the beginning stage of Śivayoga practice, the Sādhaka either meditates on the Saguṇa form of Śiva, the Istalinga or the Istadevata or the personality of the preceptor (Guru) or the man of intuitive personality (Jangama) that helps to eradicate all the bad emotions and bad qualities hidden in the Bhakta. Next the internal worship and meditation is explained which may be identirfied with the Prāṇalingārchana (प्राणलिंगार्चन) of the Vīraśaivas.[4] Such a worship of Śiva is described as a bestower

1. Śivayogapradīpikā, I, 33, 36.
2. Ṣatsthala becomes 36 in number according to the later development of Vīraśaivism to aid the sādhanā of the aspirants of different temperaments.
3. Śivayogapradīpika I. 41–47
4. Śivayogapradīpikā I, 48–50

of pure devotion, purifier of the mind, donator of all riches of Supreme Knowledge of Śivayoga.

While explaining Rājayoga खेचरीमुद्रा is advised for the practice of दिव्यलिंग intuitively visible in the middle of the eyebrows. To obtain the experiences of दिव्यलिंग called तारकब्रह्म[1] at the heart centre, the author of Śivaygapradīpikā teaches शाम्भवीमुद्रा through which unwinking gaze is fixed on the tip of the nose. This शाम्भवीमुद्रा in its modified manner and the three kinds of introspection are utilised in the Śivayoga practice of the Vīraśaivas. So the outhor opines that,

न भेदाश्शिवयोगस्य राजयोगस्य तत्त्वत: ।
शिवार्थीनां तथाप्येवमुक्तो बुद्धे: प्रवृद्धये ।[2]

There is no distinction between Rājayoga and Śivayoga, but for those who aspire for emancipation, the distinction is made, to enrich the intuitive advancement.

This opinion is true, if the author of the Śivayogapradīpikā is a Śaiva Śivayogi. Because Ś-ivas worship Śiva in the form of Linga in the temples that refers to the physical and objective manifestation (Sthāvaraliṅgapuja), But on the basis of the internal references of our text, on the basis of Kannada commentary by Sri Basavārādhya, on the special Kannada work called Pāramārtha Prakāsikā by Nijaguṇa Sivayogi of the 15th century which is a special work based on Sivayogapradīpika and on the basis of उत्तर शिवागम we can observe a remarkable distinction between Rājayoga and Sivayoga Traditionally Vīraśaivas accept the Sivayogapradīpikā as an authoritative work of Sivayoga and

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1 Srvayogapradīpikā V. 7
2 Sivayogapradīpikā I. 13

the preceptor blesses with a copy of this work at the time of initiation along with the Sūnya Sampādane of Prabhudeva, Karanahāsige of Channabasavanna and Vacanas of Basavanna.

The Sādhaka initiated into the secrets of the Sivayoga, having the synthetic process and power of all the Yogas becomes the Mantrapiṇḍa and the counterpart of the Iṣṭalinga. The Sivādvaita-darpaṇa describes the body of the Sivayogi in the meditative posture as Lingarūpa.[1] The Śivayogi has to realise the Supreme consciousness within him with the help of his own inner personality, and performing the right action he easily perceives the Iṣṭa, Prāṅa, and Bhāvaliṅgas established in body, mind and ātman. Through the right action (Satkriyā), pure inner awareness (sujñāna) and conquering all hallucination and feeling of duality he forgets himself completely and attains the highest bliss and universal love. This is not the only aim of Sivayogi. He has to descend to the psychic plane and through compassion and universal love which is transformed into Divine Love, he should lift the spiritual seekers after the Supreme State and happiness.[2] Thus both purposes namely the Sivayogi's freedom and union with the Divine Siva and the manifestation of rhe Supreme on earth and in the human body would be fulfilled.

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1 Sivānubhava Sivayogi "Sivādvaita Darpana" — P. 49.

2 Bhandari Santayya : Vacana 29.

Academy cf Comparative Philosophy and Religion,
B E L G A U M

Report of the Academy for the quarter ending 31–12–1987.

The Vaikunthachaturdasi Nama-saptah was celebrated in Gurudeo Mandir for five days from 31–10–1987. A large number of Sadhakas participated in intensive meditation. It ended with Bhajan and Arati and 'Mahapiasad' was distributed to about 150 persons on 4–11–1987.

Donations were received from :

1) Shri Kishorbhai Parekh : Gurudeo Ranade Colony, Belgaum (in memory of his wife late Smt. Jayaben K. Parekh) Rs. 201—00

2) Smt. Sumitrabai Sohoni, Angol Rs. 51—00

3) Shri N. S Metrani, a trustee, Gurudeo Rānade Colony, presented the following articles :
   1) 25 Dining dishes (Stainless steel)
   2) 25 Glasses (For drinking water) Stainless steel.

We are grateful to these persons for their help to this Academy.

For Donors only

Donors are to elect one 'Trustee' from the Donors' Constituency and he will continue as a trustee on the board of trustees for 3 years from 1–4-1988. You are a donor and if you desire to stand for the election and contest it, you may kindly inform accordingly to the Secretary, Academy of Comparative Philosophy and Religion, Post : Hindwadi, Belgaum–11, before 20-1–1988. Donors will get the programme of election in about the first week of January 1988.

ADVERTISER'S ANNOUNCEMENT

Israelites passing through the Red sea, that God opened for them to escape slavery in Egypt, Exodus 14:29

All quotations are from the Bible, God's book. It is divided into the Old testament, the ancient Jewish part which foretells the coming of Jesus Christ, and New Testament, concerning Jesus Christ. the only begotten Son of God from whose birth the years are numbered.

God, trom beginning of time, sent prophets or messengers to Israel. These were from the beginning of time. To these God said "In you and in your seed shail the families of the earth be blessed (Genesis 28:4) . At all times did God send his messengers to Israel. establishing the Jewish priesthood (Exodus 40:15) The Old Testament part of the Bible was written by the prophets that God sent to Israel through many countries. These prophets wrote that God, himself, would live in the world as a man (Micah 5:1 & 2, Isalah 9:6 & 7. Zechariah 12:10) and be nailed to a cross (Zechariah 12:10, Zechariah 13:6.) and that his disciples would have everlasting life (Psalm 21:6. Daniel 12;2, Micah 4:5). Jesus Christ is God in the personage of the Son of God or God the Son.

God called Jesus Christ, called to a cross near Jerusalem around 33 A. D. (before the Roman Emperor Titus destroyed the Jewish nation in 70 A. D. as prophesied to a Genesis 49:10 that it would precede it) and nailed to a cross as prophesied by Zechariah in Zechariah 12:10 and Zechariah 13:6 and Isaiah in Isaiah 53:8

The son of God, lord Jesus Dhrist, arose from the dead after three days, and he teaches that those who are born again through the water and the spirit of baptism (John 3:5) and eat his flesh and drink his blood communion In its form of bread and wine (John 6:53 and Matthew 26:26-29) may have everlasting life, Very many of the events in the life

of Jesus Christ were prophesied in the Bible, in the Old Testament part, incidentally world famous literature, including its famous Septuagint Translation made in Alexandria Egypt, in 282 B C. and fulfilled by Jesus as we read in the New Testament part of the Bible, written by Jesus' own apostles, who lived with him every day. Jesus said in the Bible in John 14:6 " I am the way, and the truth and the life; no man cometh unto the Father but by me. " The Bible says that all who do not receive God, who is Jesus Christ (John, 10:90) by baptism and communion will be burned in everlasting fire (Revelation 2o:15 and John 6:36). The necessary baptism and communion may be received in any Christian church. The oldest Christians, Roman Catholics and Greek Orthodox say any Christian church is acceptable. This s the decree of the Second Vatican Council (1965) and Bishop Melerios IV of Constrantinople in 1922 toward Anglican clergy, including also Roman Catholic clergy.

The new testament, recommended to be read first because one soon reads Jesus Christ's own words, is much smaller than the old testament. Many libraries have a copy of the Bible. It contains also God's commondments which people should keep. The new testament summerises them. One can buy an inexpensive Bible or New Testament through the mail from the Bible Society of India, 20, Mahatma Gandhi Road, Bangalore 560001.

World Council of Christian Cnurches

Our Contributors

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Prof. Y. D. Bhave expired on 7-11-1987.
May his soul rest in peace.

Smt. Pandhe of Solapur has written that she liked the articles of Shri. G. K. Joshi and Prof. S. K. Gupta published in the October 1987 issue of 'Pathway to God'.

Readers are requested to send their opinions and suggestions to the Editor Prof. B. R. Modak (M. A., Ph. D.), Beside Laxmi Talkies, Dharwad—580 001.

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List of Publications

1.	Thus Spake Gurudeva	**Shri M. S. Deshpande**	1–00
2.	An Introduction to Vedic Study	**Dr. Sampurnanand**	1—50
3.	Religion in the Changing World	**Dr. P. Nagaraj Rao**	4—00
4.	Haridasas of Karnatak	**Dr. G. S. Srinivasan**	1—50
5.	Bhagawata Purana	**Prof. Aravind Basu**	6—00
6.	Critical and Constructive Aspects of Dr. R. D. Ranade's Philosoghy	**Prof. B. R. Kulkarni**	12--00
7.	Sri Jnaneshwar	**Shri R. N. Saraf**	3—00
8.	Gurudeva Ranade : Biography and Mysticism	**Shri S. N. Deshpande**	24—00
9.	ಶಿವಶರಣ ಶಿವಲಿಂಗಪ್ಪಾ	ಶ್ರೀ ಆರ್. ಪಿ. ಕುಲಕರ್ಣಿ	12—00
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